1: Conzemius M-4, 5 (1921) 1932
SA15 Mosquito SA15

and fish. The girls stay at home and learn the domestic arts, and they accompany the mother when the latter fishes with the hook or goes to the plantation. 868

Old men are very fond of teaching or lecturing (M.: *smalkaya;* T., P.: *sumalnin;* U.: *sumalnaka*) to the young men whom they generally accuse of being very headstrong; this practice is also current among the old women with regard to the girls. The hearer's ancestors are always represented to him as models of virtue and good conduct. This form of teaching corresponds roughly to that of the sermon in Christian and other churches. 861

DEATH AND MOURNING

AGONY.—The Miskito, as well as the Sumu, formerly used to starve those who were near the point of death, thinking that it was of no use to keep on feeding them. The Sumu are said to have carried the moribund in the bush to let him die there so as not to be compelled to move away, for in former days the settlement was abandoned at the occurrence of such a calamity. Occasionally a dying person was strangled to relieve his sufferings; first, however, his vitality was tested by placing him in an awkward position, and if he remained motionless, he was choked. In general it must be said that the aged and the sick are much neglected, but there are, of course, many cases to be cited to the contrary. 734 763 [888]

DEATH.—Death is supposed to be due, not to natural causes, but to the agency of sorcery or evil spirits. A gun is sometimes fired off at the occurrence of a calamity, in order to clear the house of the demons. The women relations of the deceased immediately try to injure themselves by knocking their heads against the house posts, or they attempt to commit suicide by hanging or drowning. All this is, however, only pretense to a large extent, for they know that they will be prevented by the other persons present from harming themselves; they rarely make any effort to injure themselves when there is no one about. 761 763

The female relations of the deceased cut their hair off; according to Bell (a: 255; b: 90) this is done under the idea that no one should handle it after the dead person. In former days the Ulwa Indians used to cut their hair off also at the death of their wife (Wickham, b: 208), but nowadays the men of both tribes always keep their hair cut short. 765

The name of the deceased person must never be mentioned in the presence of his or her relations, to whom that would constitute a grave offense. The spirit is always an object of dread and it hovers around its former home; it is feared that it might materialize by pronouncing its name. [775]

2: Kirchhoff E-4 (no date) 1948
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Among some tribes, this ceremony is repeated at a later date. The *Sumo* are said to have practiced circumcision. The couvade is general.

Individual names are derived from some peculiarity or mannerism. Such names were not used to address a person, especially older people.

Puberty.—Puberty ceremonies consist of tests, the details of which vary from tribe to tribe. *Sumo* boys receive serious military training at puberty.

Menstruating women are considered to be impure and are confined to a corner of the house (*Sumo*) or to a special hut (*Mosquito* and *Paya*). They are cleansed by bathing or, among the *Sumo*, by a steam bath.

Death.—Death is thought to be due to sorcery or to the machinations of evil spirits. People about to die are abandoned in the bush, or they may even be killed. If a person dies in a village it has to be abandoned.

The dead are usually buried in the dwelling, which is abandoned (*Paya*), or, among some tribes, in a special hut. The corpse is placed in a coffin made of a canoe wrapped in bark cloth. Personal belongings, food, and a dog are placed in the grave. Among the *Mosquito*, corpses were sometimes sewed in a mat and placed upright in a grave, facing the east. Slaves, servants, and sometimes a shaman were killed and buried with *Mosquito* chiefs. Early reports of the mummification of chiefs appear to be exceptional and may refer to other tribes. Clay and gold masks of chiefs are reported from one locality, probably *Sumo*.

The dead were mourned in many ways. The relatives cut their hair short, wept, and fasted. A mourning ritual included attempts at suicide, which friends prevented. The women sang songs in praise of the dead. Anniversary ceremonies, held at varying intervals, were intended to appease evil spirits and to aid the soul on its long journey to the hereafter. Shamans invoke the soul in order to discover who was responsible for the death and to ascertain future needs. About a year after death the *Mosquito* hold an elaborate anniversary ceremony, in which face masks and other paraphernalia are employed. The *Sumo* have similar ceremonies which differ in detail. Formerly, a *Mosquito* woman exhumed the bones of her husband and carried them in a bag for a year, subsequently hanging them in the house. She might not remarry for 2 years.

According to Von Hagen (1943), *Jicaque* death and burial customs are a curious mixture of Christianity and their own beliefs. After some preliminary mourning the body, clothed in the garments in which the person died, is wrapped in cloth or bark cloth and buried in the cemetery. A small wooden cross is put at the foot of the grave, and a pot through which a hole is punched is laid at the head. The cemetery is an enclosure on a hilltop, which is walled off, as are Spanish cemeteries.

WARFARE

Most of the information concerning warfare pertains to the *Mosquito*, who were highly organized for this purpose. Undoubtedly much of this